

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 18th May 1889

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URIA PAPERS.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	" Kasipore Nibási " ...	Kasipore, Burrisal ...	30	Jaistha.
<i>Fortnightly.</i>				
2	" Ahammadi " ...	Tangail, Mymensingh	450	
3	" Ave Maria " ...	Calcutta ...	.....
4	" Divakar " ...	Ditto ...	.....
5	" Gaura Duta " ...	Maldah ...	.....
6	" Purva Bangabási " ...	Noakholly ...	.....
7	" Purva Darpan " ...	Chittagong ...	700	
8	" Uttara Banga Hitaishi " ...	Mahiganj, Rungpore...	.....
<i>Weekly.</i>				
9	" Arya Darpan " ...	Calcutta ...	102	3rd May 1889.
10	" Bangabási " ...	Ditto ...	20,000	11th ditto.
11	" Burdwán Sanjibani " ...	Burdwan ...	302	
12	" Chandra Vilásh " ...	Berhampore ...	250	
13	" Cháruvartá " ...	Sherepore, Mymensingh	500	7th ditto.
14	" Chattal Gazette " ...	Chittagong ...	800	
15	" Dacca Prakásh " ...	Dacca ...	1,200	12th ditto.
16	" Education Gazette " ...	Hooghly ...	885	10th ditto.
17	" Faridpur Hitaishini " ...	Faridpur ...	.....
18	" Garib " ...	Dacca ...	3,000	
19	" Grambási " ...	Uluberia ...	800	11th ditto.
20	" Gaurab " ...	Ditto ...	.....
21	" Gura Charana " ...	Calcutta ...	.....	9th ditto.
22	" Hindu Ranjiká " ...	Beauleah, Rajshahye...	300	8th ditto.
23	" Jagatbási " ...	Calcutta ...	750	
24	" Murshidábád Patriká " ...	Berhampore ...	508	
25	" Murshidábád Pratinidhi " ...	Ditto ...	350	
26	" Navavibhákar Sádharani " ...	Calcutta ...	600	13th ditto.
27	" Prajá Bandhu " ...	Chandernagore ...	995	10th ditto.
28	" Pratikár " ...	Berhampore ...	600	10th ditto.
29	" Rungpore Dik Prakásh " ...	Kakinia, Rungpore ...	205	2nd ditto.
30	" Sahachar " ...	Calcutta ...	500	8th ditto.
31	" Samaya " ...	Ditto ...	3,806	10th ditto.
32	" Sanjivani " ...	Ditto ...	4,000	11th ditto.
33	" Sansodhini " ...	Chittagong ...	800	
34	" Santi " ...	Calcutta ...	3,722	15th ditto.
35	" Saráswat Patra " ...	Dacca ...	300	
36	" Som Prakásh " ...	Calcutta ...	1,000	13th ditto.
37	" Srímantha Saudagár " ...	Ditto ...	.....
38	" Sulabha Samáchar o Kusadaha " ...	Ditto ...	800	10th ditto.
39	" Surabhi o Patáka " ...	Ditto ...	700	

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<i>Daily.</i>				
40	"Dainik o Samachar Chandrika" ...	Calcutta ...	1,500	13th to 15th & 18th May 1889.
41	"Samvad Prabhakar" ...	Ditto ...	800	2nd, 13th & 14th ditto.
42	"Samvad Purnachandrodaya" ...	Ditto ...	300	2nd, 13th to 16th ditto.
43	"Banga Vidyá Prakashika" ...	Ditto ...	500	
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
44	"Dacca Gazette" ...	Dacca ...	.....	13th May 1889.
HINDI.				
<i>Monthly.</i>				
45	"Darjeeling Mission ke Másik Samachar Patrika." ...	Darjeeling ...	20	
46	"Kshtriya Pratika" ...	Patna ...	200	
<i>Weekly.</i>				
47	"Aryavarta" ...	Calcutta ...	1,500	
48	"Behar Bandhu" ...	Bankipore ...	.....
49	"Bharat Mitra" ...	Calcutta ...	1,853	9th ditto.
50	"Sar Sudhanidhi" ...	Ditto ...	500	
51	"Uchit Baktá" ...	Ditto ...	4,500	
52	"Hindi Samachar" ...	Bhagulpore ...	1,000	
PERSIAN.				
<i>Weekly.</i>				
53	"Jam-Jahan-numa" ...	Calcutta ...	250	10th ditto.
URDU.				
<i>Weekly.</i>				
54	"Aftal Alum Arrah" ...	Arrah ...	300	
55	"Akhbar Tusdiq-i-Hind" ...	Calcutta ...	.....
56	"Anis" ...	Patna ...	.....
57	"Gauhur" ...	Calcutta ...	196	11th ditto.
58	"Sharaf-ul-Akbar" ...	Behar ...	150	
59	"Al Punch" ...	Bankipore ...	.....	6th ditto.
<i>Bi-weekly.</i>				
60	"Akhbar-i-darusaltanat" ...	Calcutta ...	340	12th ditto.
<i>Daily.</i>				
61	"Urdu Guide" ...	Calcutta ...	212	
URIA.				
<i>Monthly.</i>				
62	"Asha" ...	Cuttack ...	.....
63	"Taraka and Subhavarta" ...	Ditto ...	.....
64	"Pradip" ...	Ditto ...	.....
65	"Samyabadi" ...	Ditto ...	.....
<i>Weekly.</i>				
66	"Utkal Dipika" ...	Cuttack ...	444	
67	"Balasore Samvad Vahika" ...	Balasore ...	206	
68	"Urya and Navasamvad" ...	Ditto ...	600	
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
69	"Silchar" ...	Silchar ...	500	6th ditto.
<i>Weekly.</i>				
70	"Paridarshak" ...	Sylhet ...	450	

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I.—FOREIGN POLITICS.

THE *Samaya*, of the 10th May, cannot understand why the 13th Bengal Infantry has been sent from Allahabad to Ghum. It was only the other day that

Tibet.

people heard that the English Government had come to an understanding with Tibet. Why are then troops being again sent to Tibet?

2. The *Gauhar*, of the 11th May, considers it useless waste of money to subsidise the Amir of Afghanistan year after year, and thinks that the Government of India

The Afghan subsidy.

should discontinue the supply.

SAMAYA,
May 10th, 1889.

GAUHAR,
May 11th, 1889.

II.—HOME ADMINISTRATION.

(a)—Police.

3. The *Arga Darpan*, of the 3rd May, says that dacoity has increased in this country since the passing of the Arms Act. The dacoits know that the people have not fire-arms in their possession, and are emboldened to commit dacoities.

The Arms Act and increase of dacoity.

ARGA DARPAN,
May 3rd, 1889.

4. A correspondent of the *Samaya*, of the 10th May, complains of the prevalence of incendiarism in Khulna. The local Deputy Magistrate commits the offenders to the Sessions, but the Judge acquits them on the ground of want of direct evidence or on the ground of the evidence not being of a trustworthy nature. The Lieutenant-Governor is requested to protect the lives and properties of the people of Khulna by directing the local authorities or the detective police to trace the offenders.

Incendiarism in Khulna.

SAMAYA,
May 10th, 1889.

5. A correspondent of the *Bangabasi*, of the 11th May, says that theft is rife at Taki and Saidpur in the district of the 24-Pergunnahs. The chowkidars of the Taki Municipality do not go on rounds at night.

Theft in the 24-Pergunnahs.

BANGABASI,
May 11th, 1889.

(b)—Working of the Courts.

6. The *Hindu Ranjika*, of the 8th May, says that after Mr. Mackenzie had given his evidence, Mr. Phillips made a speech in the course of which he made some curious observations which it is right that Government and the public should know. The attitude of the members of the Covenanted Service towards Self-Government will be rendered clear from a remark made by Mr. Phillips in the course of that speech. Everybody knows that the Self-Government Act is a mere farce, and that the Boards possess no power, all real power being in the hands of the official Chairman. But no Magistrate had up to this time stated this point-blank and so publicly. Mr. Phillips said, "The Chairman is the Board and the Board is the Chairman," which reminds one of the famous saying of Louis XIV, "*L'etat ce'est moi*." It is hoped that the people will now make an agitation for the appointment of non-official Chairmen in the Boards. Mr. Phillips concluded his speech by making a few observations regarding himself. He said that he had tried to construct a khal with the view of improving the public health of Nattore, and Rajah Jogendra Nath having opposed the proposal he had reported the matter to Government, and in so reporting had made an unfortunate remark. This remark came to the notice of the Rajah and greatly incensed him. The Rajah had been from that time trying to harass Mr. Phillips. Mr. Phillips also expressed the belief that the writings against him in the newspapers were due to the instigation of the Rajah, and that the suit had been instituted

Mr. Phillips.

HINDU RANJIKA,
May 8th, 1889.

simply with a view of harassing him. Mr. Phillips also said—"I am willing to let him (the Rajah) alone, if he will let me alone." Why, will Mr. Phillips devour the Rajah?

(d)—Education.

CHARU VARTA,
May 7th, 1889.

7. The *Cháru Vártá*, of the 7th May, says that the unwieldy bulk of the Calcutta University is the reason why irregularities now occur in the management of its examinations, &c. These are irregularities which the increase in the number of examiners and the change in the time for holding the examinations have failed to remove. Other remedies must therefore be sought for and adopted. The creation of the Allahabad University, which has been attended with a partial diminution of the work of the Calcutta University, indicates the direction in which remedial measures are to be looked for. And that means that the Calcutta University should be divided into an East Bengal and a West Bengal, or into a town and a mofussil university.

SAHACHAR,
May 8th, 1889.

8. The *Sahachar*, of the 8th May, says that it is the characteristic of critics of immature judgment to pick holes and to be chary of praise, and many of those who are now engaged in condemning the Calcutta University belong to this class of critics. These critics raise a loud calmour whenever a question is set which is a little difficult or indistinct. They apparently think that every question should be as easy as possible. They are also condemning the delay in the publication of the results of the examinations. But they do not consider for one moment that any hurry in publishing such results is sure to lead to mistakes. About ten thousand candidates appeared in the late examinations, and they returned about 50,000 answer papers. The examination of so many papers must take a long time. The totalling of marks, and the preparation of a classified list of the successful candidates, showing the order of merit, must also take up a great deal of time. None but one who has an experience of such work can have any idea of the time it takes.

SAHACHAR.

The last B. A. Examination.

9. The same paper does not consider the results of the B. A. Examination to be

very satisfactory.

SAMAYA,
May 10th, 1889.

10. The *Samaya*, of the 10th May, says that if the rumour that an English Examiner in the B. A. Examination has lost some answer papers, has any foundation in fact, the Syndicate's decision as to what is to be done in regard to those candidates whose papers have been lost should be made known to the public. It is said that the candidates who have failed in that examination are going to submit a petition to the Syndicate praying that as some answer papers have been lost, a re-examination may be held. It is hoped that the University authorities will grant this just prayer.

The B. A. Examination.

PRATIKAR,
May 10th, 1889.

11. The *Pratikár*, of the 10th May, says that there are now irregularities in the Indian Universities in general, and especially in the Calcutta University—

The Calcutta University.

irregularities in the selection of text-books, irregularities in the selection of examiners, irregularities in the setting of questions, and irregularities in the examination of answer papers. Again, there are mistakes in the list of successful candidates. The success or failure of the candidates does not now depend upon their merit, but upon directions given by the University authorities. There are again such scandalous proceedings as those of which Mr. Larpent was guilty. Is there no means of putting an end to this scandalous state of things?

SANJIVANI,
May 11th, 1889.

12. The *Sanjivani*, of the 11th May, has heard many ugly rumours against many of the examiners of the Calcutta University. It behoves the University authorities, in these days, when an attempt is being made to impart moral education to boys in schools and colleges, to take steps with a view of quickening the moral sense of their examiners. The case of the two examiners at the last B. A. Examination, who returned some unexamined papers along with the examined ones is next alluded to, and the remark is made that if the examiners in question could be so careless in examining the papers, where is the guarantee that they were not guilty of similar carelessness in assigning marks?

Year before last, some of the examiners at the Entrance Examination having been guilty of gross carelessness in examining answer-papers, the Syndicate, in deference to a remonstrance from the press, excluded their names from the last year's list of examiners. But amongst them was a European who had offended more grossly than any other examiner and who wrote a letter to the Syndicate justifying his conduct of the examination.

On receiving that letter the University authorities declared him innocent of the charges that had been laid against him. But the censure passed upon other examiners who were Bengalis, and whose offence was of a far lighter character than that of the European examiner, stands recorded to this hour. And that because the University authorities called for no explanation from them, and they themselves offered no explanation of their own accord. But instead of censuring these examiners on the strength of the Head Examiner's report, the Syndicate ought to have considered their case carefully before condemning their conduct as examiners.

The members of the Syndicate seem to believe that the examiners in the higher examinations cannot possibly err in the manner the examiners in the lower examinations often do. But it is not so. For rumour is brisker and more cutting in regard to the F. A. and B. A. examiners than in regard to the Entrance examiners. It is often said against this F. A. or a B. A. examiner or that that he has given his own pupils shrewd hints about the questions which he has set at the examination, or that he has marked off particular portions of text-books as those the perusal of which alone should be sufficient for the purposes of the examination. And question-papers are often found to bear testimony to the truth of such rumours.

The only way in which the Syndicate can put a stop to these rumours is to enquire into their truth or falsehood, whenever they arise, and to publicly declare them false if they are found to be so on enquiry. The University authorities should also try to get the persons who circulate false rumours of this kind punished in the law courts.

13. The *Sāmvád Prabhākār*, of the 14th May, says that the way in which examiners are selected at present by the Calcutta University is extremely unsatisfactory. Applications for examinerships are not invited by public notification. Men belonging to the different branches of the Education Department, such as the general branch, the medical branch, and the engineering branch, have, up to this time, held a monopoly of the University examinerships. Under the present system it is impossible for competent outsiders to become examiners; for selection now depends upon votes, and it is easy for old examiners to secure votes.

SAMVAD PRABHAKAR,
May 14th, 1889.

Examiners who are found guilty of gross carelessness in examining answer-papers, and who make undue delay in examining them in spite of the handsome remuneration they receive for such examination, are found to be reappointed as examiners. Counting upon the indulgence and indifference of the University, many examiners make undue delay in examining papers. This has happened this year. And this is the reason why the

results of the Entrance Examination, which was held in February, have not been published, although nearly three months have since passed away.

Though the number of candidates in the B. A. and First Arts Examinations was larger this year than in the preceding year, the number of passed candidates is smaller this year. Only 15 students have passed in the first division in the First Arts Examination—a result common enough in the earliest days of the University, but not at all witnessed since the number of candidates in this examination began to be large.

It is strange that not a single student of the Metropolitan Institution, or of the City College, or of the Ripon College has passed the First Arts Examination this year in the first division. This gives rise to suspicions about the conduct of the examination. The results of the Entrance Examination are said to be even more unsatisfactory. A very large number of Entrance candidates have been plucked.

The public are strongly of opinion that there have been grave irregularities this year in the selection of examiners, in the framing of question-papers, and in the awarding of marks. The public desire that the method of working of the University should be reformed without delay. The Chancellor and the Vice-Chancellor should not remain satisfied as at present with delivering speeches at the Convocation, but should attend to the everyday working of the University. The University has a large income, and it should introduce reforms even if such reforms be costly. The examination system should be similar to that in vogue in Oxford and Cambridge. It is said that in Cambridge the answer-papers of the plucked candidates are re-examined by assessors. The same system should be adopted here.

(e)—*Local Self-Government and Municipal Administration.*

SAHACHAR,
May 8th, 1889.

14. The *Sahachar*, of the 8th May, says that scarcity of water bids fair to become a common complaint all over the province. Scarcity of water is being felt even in places near the metropolis. The writer thinks that all mofussil municipalities ought to provide a supply of good water within their respective jurisdictions. Two or three good tanks within each municipality, and there will be little or no scarcity of water.

SAHACHAR.

15. The same paper says that the vesting of Sir Henry Harrison with control over all municipal affairs has led to a decrease in municipal oppression. But it is to be regretted that some greedy and tyrannical municipal officers still remain. If the Municipality adjusts its expenditure to its income, it will no longer be under the necessity of borrowing money.

BHARAT MITRA,
May 9th, 1889.

16. The *Bhārat Mitra*, of the 9th May, does not see any necessity for the proposed road from the Howrah Bridge to the Sealdah Station. The road in question will be constructed only in the interest of a few English merchants. And as the floating bridge, which is the starting point of the new road, may at any time be removed to another site, the very object with which the road is being constructed is likely to be defeated any time. The proposal of the municipality to require more land than will be required for the road in order that the same may be sold at a profit is very objectionable.

SULABH SAMACHAR-O-
KUSHADAH,
May 10th, 1889.

17. The *Sulabh Samāchār o Kushadaha*, of the 10th May, says that the hope, entertained at one time that the operation of the scheme of Local Self-Government would be attended with increased happiness for the country has not been realised. The District and Local Boards have up to this time constructed only roads, and that in no better style or on a more extensive scale than the Road Cess Committee did. They have not been able to discharge any other

functions of theirs for want of funds. In reply to the demand of the people of Chittagong for contributions from Government for some local improvements, Sir Steuart Bayley said that no more contribution would be made from the Government exchequer for such purposes. Thus the municipalities and the District and Local Boards will not be able to perform their legitimate work for want of funds, and Anglo-Indian officers will probably say that they are unfit for Self-Government.

18. The *Grāmvasī*, of the 11th May, says that it was formerly the practice of the ferrymen at the ferry between Mahisrekha and Bansberia, in the district of Howrah, to charge people one pice in

A ferry in the district of Howrah. ordinary times and two pice in the rainy season for one crossing. But now they charge two pice at all times, and four pice is sometimes taken from ignorant men for one crossing at the ghât at Mahisrekha. And though such high fare is charged, not more than one boat is kept at the ghât at Bansberia. The members of the District Board should look to the matter.

GRAMVASI,
May 11th, 1889.

(f)—Questions affecting the land.

19. The *Dacca Prakash*, of the 12th May, says that Act VIII of 1885 has done more harm than good to zemindars. It contains no provision for speedy realisation of rent from the ryot, who

The working of the Bengal Tenancy Act.

DACCA PRAKASH,
May 12th, 1889.

need fear no evil consequences to himself from withholding his due rent from the zemindar. It is true he has to pay the cost which the zemindar incurs in realising rent from him. But the cost which the ryot pays in such cases falls far short of the cost which the zemindar actually incurs. Thus it often happens that a rent suit which ruins a zemindar proves perfectly harmless to a ryot.

Again, as under the new Act the payment of damages to the zemindar in rent cases has been left entirely at the discretion of courts, the zemindar does not always get such damages.

Whilst framing the Act, Government promised to provide for speedy disposal of rent suits. But as a matter of fact a ryot can now at his pleasure keep a zemindar engaged in litigation for six or seven years together. No court of first instance decides a rent suit in less than six months, and no appellate court decides an appeal in a rent suit in less than two or three years.

Again, the object of the section of the new Act, under which a ryot cannot put in his defence in a rent suit without first depositing in court the amount which he admits to be due from him to the zemindar, has been practically defeated by the ryot purposely admitting as his due only an insignificant fraction of the amount claimed by the zemindar and thus making only a nominal deposit in court.

Again, before making this deposit of rent in court, the ryot is required by the Act, to ask the zemindar to accept it. But in the majority of cases he does nothing of the kind, and deposits his rent without the knowledge of the zemindars. And as the money deposited by the ryot hardly covers the expenditure to which the zemindar is put in recovering it, the zemindar does not, in most cases, care to recover it, and so this money often goes to the coffers of Government. Formerly, before making this deposit, the ryot had to make an application in court, and the cost of making this application prevented many from making the deposit. But Government has now remitted this cost. It is not to be supposed, however, that the Government, which does not shrink from replenishing its exchequer by levying a duty on salt and by establishing outstills in the country, has

done this favour to the ryot out of charitable motives. No ; its real object in remitting the cost of application is to appropriate to itself all the deposit money which, by right, belongs to the zemindar. But whether the zemindar takes this money or not, Government's share of profit remains all the same. For if the zemindar takes this money, he cannot do so without paying a portion of it to Government in the shape of stamps, &c., and if he does not take it, the whole of it goes to Government.

Now that the ryot can pay his rent to the zemindar by means of money-orders, the system of making deposits in courts should be abolished, and the ryot should be required to send this deposit to the zemindar by means of money-order. Though the change recommended would put the zemindar to some inconvenience in the matter of employing his gomastabs, still its effect will be on the whole beneficial. Government has already done much to protect the interests of the ryots, and justice requires that it should, with the object of protecting the interests of the zemindar, enact a provision to the effect that when a ryot is guilty of not paying rent to the zemindar for three years consecutively, his right of occupancy in the land should cease.

(g)—*Railways and communications, including canals and irrigation.*

Dacca Prakash,
May 12th, 1889.

20. A correspondent of the *Dacca Prakash*, of the 12th May, complains generally of the absence of roads in the western part of the pergunnah of Vikramapur, and particularly of a road traversing the tract of land extending from Srinagar to Lauhajang on the south, Bhagyakul on the west, and Rajanagar on the north, and of a khal through the same area. The construction of the road and the khal will, it is remarked, be an inestimable boon to the entire population of Vikramapur.

Dacca Gazette,
May 13th, 1889.

21. The *Dacca Gazette*, of the 13th May, says that the Manchester Chamber of Commerce is very glad because it is proposed to extend railways in India. The Chamber has good reason to be glad. For Manchester will benefit more than India by extension of railways in this country. For new railway lines will carry English cloth, English wines, and other English articles into parts of the country where they do not now go, and there will thus be a further ruin of indigenous industry. More railway lines will not be quite a blessing to India.

(h)—*General.*

Sahachar,
May 8th, 1889.

22. The *Sahachar*, of the 8th May, says that in his resolution on the Subordinate Executive Service, the Lieutenant-Governor has given proofs of real statesmanship, great nobility of mind, perfect impartiality, and other high qualities of a ruler. If appointments are made in strict accordance with the rules laid down in the resolution, the Subordinate Executive Service will increase in importance.

Sulabh Samachar-o-
Kushadaha,
May 10th, 1889.

23. The *Sulabh Samachar-o-Kushadaha*, of the 10th May, says that when the Flotilla Company first established steamer communication between Khulna and Burrisal, Government arranged with it for the carrying of mails for an annual payment of 12 thousand rupees from the Khulna and Burrisal Road Cess Fund. This payment was necessary at first, but now that the company is making a large profit from its steamer traffic, the payment may, without injustice, be reduced to six thousand rupees. The people of Khulna and Burrisal will be glad if the Postal Department accepts this proposal.

24. The *Samaya*, of the 10th May, will be very glad if the rumour, that Babu Pratul Chandra Chatterjea will be appointed to act as a Judge of the Punjab Chief Court, proves true. In making the

SAMAYA,
May 10th, 1889.

Babu Pratul Chandra Chatterjea in
the Punjab Chief Court.

last appointment to the bench of that Court the claims of a competent native Barrister were overlooked in favour of an inferior English Barrister, and it will be some amends for this act of injustice if Babu Pratul Chandra is now given the Officiating Judgeship.

25. The *Pratikar*, of the 10th May, referring to Sir Steuart Bayley's declaration at Chittagong that contributions from Government are not to be looked for for

PRATIKAR,
May, 10th 1889.

Local improvements.

local improvements, and that such improvements should be effected with the proceeds of local rates, says that the properest reply to such a statement cannot be given, because it is sure to be offensive to the authorities. But it is, nevertheless, not in human nature to maintain absolute silence in such a matter. The people of this country pay so many taxes and at such high rates that Government cannot in fairness say that its revenue is not sufficient for all the requirements of the country. Are the people to construct roads, ghâts, and bridges with money raised by subscriptions, in spite of their paying so many taxes, including the Road and Public Works Cesses? This country, which once overflowed with milk and honey, has been converted by English science into an abode of chronic scarcity. Failure of crops and unnatural export of food-grains is ruining the country. But Government will not raise even its little finger to remove sufferings arising from this source. Government says that the people themselves must do that and at the same time pay all sorts of taxes. They must pay a road tax and a famine tax, and remove the pangs of hunger by sucking their toes, and, if that means fails them, they must quietly give up the ghost. But a *laissez faire* policy of this kind means ruin to the people. If Government wishes to maintain its Empire, it ought to adjust its expenditure with reference to the condition of the people.

26. The same paper, referring to the rule recently issued, that those who want to appear at the higher grade clerkship examination of the Government of Bengal will be required to have passed the First Arts

PRATIKAR.

The Bengal Secretariat clerkship
examinations.

Examination, and those who want to appear at the lower grade clerkship examination will be required to have passed the Entrance Examination, asks why, if the appointments are to be given according to the results of examination specifically held for that purpose, are the candidates to be required to have passed other examinations?

27. The *Sanjivani*, of the 11th May, says that the death-rate amongst coolies in some of the tea-gardens is so heavy that one actually shudders to

SANJIVANI,
May 11th, 1889.

The coolie despatch.

think of it. In one garden, in the district of Tejpur, the mortality in 1887 was 289.4 per thousand. This was also the rate in some other gardens. In a garden in the district of Sibsagar, 465.9 persons out of 1,000 have died. And the anxiety of Government to abate mortality in tea-gardens is all that can be inferred from its statement that "it (the garden where the abovenamed large percentage of deaths has occurred) will, however, be probably visited by a Committee."

When the sanitary condition of the gardens is so bad it cannot be expected that the condition of the coolies will be satisfactory.

In his preface to the book embodying the results of the enquiry made by the Government of Bengal in 1873 into the then condition of tea cultivation in Bengal and the means of improving it, Mr. Edgar, then Under-Secretary to Government, alludes to the practice of caning coolies as more or less prevalent in tea-gardens. But he now seems to think that the practice

has disappeared. That it has not disappeared, but still remains in full force, may be easily proved. In 1886 the Judicial Commissioner of Assam, while out touring, saw the manager of a tea-garden in the act of caning a coolie, whose offence was that he had attempted to escape from the garden. The offending manager was tried at Tejpur and fined Rs. 5. The Chief Commissioner of Assam considers the caning of coolies to be a very trifling offence; this is the reason why the practice still exists. The case of Mr. Ending, of Debrugar, who caned coolie women on the hip, is next alluded to. According to the police report in that case, some of the coolies died of caning administered by Mr. Ending, and yet Mr. Ending was not tried on a charge of murder.

In its report for 1887, the Assam Government admitted the existence of the practice of employing villagers in tracing run-away coolies. And it has been ascertained by enquiry that the practice of keeping dogs for the same purpose is not yet obsolete. That the managers of coolie gardens do not even hesitate to fire upon run-away coolies is clear from the case of Mr. Robinson of Debrugar.

BANGABASI,
May 11th, 1889.

28. The *Bangabasi*, of the 11th May, says that the recent circular of Government on the subject of the clerkship examination has given rise to much discontent amongst clerks.

Some of them consider it most unfair for Government to insist on their passing examinations in such subjects as algebra, arithmetic, geography, history, &c., which they have forgotten, and which they will have no time to revise amidst the cares and anxieties of life.

Others say that if they are to be subjected to examination at all, their examination should have reference to the manner of performing office duties, and to nothing else, and promotion should be regulated by the result of such examination.

The concluding portion of the circular, which has reference to domiciled Europeans, Eurasians, and Mahomedans has caused most discontent.

The partiality and favour shown to these men in the circular is the subject of constant talk amongst Hindu clerks, who say that they were not prepared for such invidious treatment under the *regime* of Sir Steuart, whom they had hitherto compared with their Judhithira in point of virtue, and with their Bhisma in point of keeping plighted or pronounced word. The result of the circular, they think, will be to invest Eurasians with undue power and influence, and to place Hindu clerks at their mercy. The favour shown to Mahomedans is similarly criticised.

But the best thing for those clerks to do will be not to fret and foam under official injustice, but to try to seek their livelihood elsewhere than in the service of Government, leaving Government free to bestow its favours on Eurasians and Mahomedans. The case of the Eurasians is a special one; for they have blood connection with Englishmen. And what the Indians have forgotten during a hundred years' servitude has not been forgotten by Englishmen during a hundred years' sovereignty. Englishmen cannot forget that they have a blood connection, however remote, with Eurasians, and so Englishmen love the Eurasians.

BANGABASI.

29. A correspondent of the same paper says that the removal of the sub-registry office from Maheshpur in the district of Jessore to Kalispur in the same district has resulted in much local inconvenience. The Magistrate of Jessore is asked to remove the office to its former site.

IV.—NATIVE STATES.

30. The *Bhārat Mitra*, of the 9th May, expresses regret at the abdication of the Maharajah of Cashmere and the arrangements that have been made for

BHARAT MITRA,
May 9th, 1889.

Cashmere. the Government of that State, which will henceforward be under the virtual rule of the British Resident.

31. The *Samaya*, of the 10th May, says that the Council of Regency in Cashmere should be composed of men possessing intelligence and political insight and independence enough to speak out their mind to the Government or the Resident. Baboo Nilambar Mookerjee should be in the Council.

SAMAYA,
May 10th, 1889.

(V)—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

32. The *Bangabāsi*, of the 11th May, says that scarcity of food has made itself visible in the three thanas of Bankipur, Mathurapur and Kulpi in the Diamond Harbour subdivision. About the condition of things in the first of the abovenamed thanas, the writer has no knowledge derived from personal observation. The following is a description of the scarcity prevailing in the other two thanas:—

BANGABASI,
May 11th, 1889.

In thana Bankipur, village Jatrapore.—Bansi Sardar has three grown-up sons, two of them have seven children. They have two thatched huts; of the thatching of these huts more than half is gone. They have been compelled to sell all their household utensils and furniture, including even tattered *Kanthas* or quilts, and the thatches of their huts. The children are eating the spathe of the plantain tree.

Nayan Sardar, living upon the proceeds of the sale of household utensils and the thatches of huts; had three huts, of which two are already gone, having been destroyed for the purpose of selling the material. One hut only remains, and that too is about to be destroyed for the same purpose. Madhu Sardar has a family of ten members; goes to a forest, about 18 miles distant, for the purpose of collecting firewood; returns home in the evening, gets five or six pice by selling wood; cannot get food to eat every day.

In thana Mathurapur, village Talmere.—Jadab Sardar is begging for some time; does not now get alms; is now in extremely miserable circumstances; has sold all his household utensils and furniture; is an old man.

Madhab, Isvara and Bhutnath are also in miserable circumstances; cannot get food to eat every day. Dharani Sardar left his house in search of food a day ago; has not returned yet; his wife and children are starving, and boiling castor seeds. Ramdhana Vairagi, aged about 70, has a family of six children and six grown-up men. The children go to the forest for firewood every day, and return home in the evening. One load of wood fetches more than four or five pice, and has often to be sold at a lower price to respectable people not wanting it for want of other purchasers. Cannot get food to eat every day. Rup Chand Vairagi left home four or five days ago; has not yet returned. His wife is making her infant son drink the juice of unripe badam (almonds). Digamvari Vaishnavi, professional beggar, does not get alms now. Her two sons are living upon the proceeds of the sale of household utensils, which have all gone; cannot get food every day. Besides these persons Kesab, Gadadhara, Basudeva, Dharmadas, Raju, Nimai, Srimanta, Dvijapada Vairagi, Ram, Dintara, and Sarva Vaishnavi, also of the same village, are begging and are in extremely miserable circumstances.

In village Durgapur.—Chinta Bewa has a daughter ; is absolutely without any means of livelihood. Both mother and daughter are starving, and are living upon unripe tamarind.

In village Siddhesvara.—Isan Sardar, a day-labourer, can get no work now, and cannot procure food every day ; has been without food for two days, and is now living on herbs, roots and melons. Umesa Sardar can get no work ; is without any means of livelihood ; has been without food for one day ; is now living upon boiled *uchchhe* (a fruit with a bitter taste). Bhola Nath Sardar has been without food for one day ; his four children are going about crying for food. Nabin Sardar has fled, after having sold household utensils and the doorpanes of his hut.

In village Thakurjhi.—Kartika Sardar has been without food for a whole day. It is 9 o'clock next day, and the little children are crying for food. Their mother is also weeping and saying:—'Do not cry ; where shall I get food from ?' Kartika has gone out in search of plantains, roots, &c., Nagar Sardar, his son and daughter have died of bowel-complaints, brought on by eating roots, herbs, &c. The other members of his family are still living upon roots and herbs, &c., and are going about in search of snails. Govinda Paik has a family of eight members, who are living upon roots and herbs. Muchiram Paik has gone to the forest for firewood, gets a meal every other day.

In village Rajibpur.—Rakhal Sardar has been without food for one day. Rakhal has gone out in search of food, leaving his wife and children destitute. Bhuban, Gopal Vairagi, and Champa Bewa are beggars ; have been brought to death's door through inability to procure alms. Tara Bewa has nothing to cook, is so destitute that she cannot come out for want of decent clothing.

In village Mirzapur.—There has been a complete obstruction to drainage in consequence of the silting up of the gate of the khal at Patnighat. There has been a partial failure of the crops in this village for a long time. Some of the villagers—Rupchand Sardar, Purnima Sardar, Ramchandra Sardar, Ganesa Sardar, and Nimai Sardar—are now in extreme distress. These men get their food in insufficient quantities, and at intervals of one or two days, and are as a rule living upon boiled *kachu* and *sajna sak* (roots and herbs).

In thana Kulpi, village Gopalnagar.—Jagat Ali Kazi has six or seven children and is out in search of food. His wife and children are living upon the spathe of the plantain trees. Bhoya Kaji is in extremely miserable circumstances, and cannot procure his daily food. Nayan Bhandari has two sons, who have been without food for two days. Dharani Sardar, an old man, has been deserted by his eldest son : the old man is crying all day with his little children.

Nimai Sardar has gone somewhere. His wife has not eaten boiled rice for two or three days, and though young in years has become so weak for want of food that she cannot stand on her legs. She has three or four children. Kalachand Sardar is in extreme distress : has been without food for two days, and has taken to bed through suffering caused by hunger. Bhut-nath Pal has gone to nobody knows where. His sister and other female members of his family have been without food for two days. Narayan Singh and his family are in much distress. Bangalchand, a leper, has a wife and five children, who are all young. The man is in great distress. He has managed to live up to this time by selling his cows, and is absolutely destitute now.

In village Bansbere.—Gour, a Keora, has a family of eight children, of which a boy and a girl are twins : is in extremely miserable circumstances. The family has been without food for four or five days, and is living upon

boiled tamarind seeds. Hara Pal lives by begging: cannot get food every-day: is living upon herbs and roots. Vaishnavadas Haldar, an old man, has a son and a daughter, both young: the daughter is married. But as her husband does not support her, she is a charge on her father. The old man is in great distress, and is living upon boiled tamarind seeds. Pitambara Ghose has lost his eyesight: has a family consisting of a wife, two sons and a daughter, and lives by begging, but cannot procure food every day. Visvamvara Sardar has a family of nine persons, and cannot make two ends meet. He has a cow, which is not getting good food. Dvarika Haldar, Krishna Mayra, and Prasanna Bhatta, also of this village, are in similarly destitute circumstances. Sources of private charity in the village have also dried up. Dayal Mandal has gone somewhere, leaving his wife and four children destitute. Lakshman and Raghunath: their wives have fled to their fathers' houses: the other members of the family of Lakshman and Raghunath are starving. Rajkrishna Mandal has a family of 11 persons; has been starving for a whole day. Ratan Mandal, an old man, has been without food for days. Thakuradas Haldar has been without food for a whole day: has a family of four persons. His brother is in similar circumstances.

In village Dadpur.—The inhabitants are for the most part Mahomedans, who are either cultivators or day-labourers. Najiruddi Molla and a few other persons are in easy circumstances. The rest of the villagers, who are in extremely miserable circumstances, procure their daily food with difficulty, and have often to go without it.

Khan Mahmud, his old mother, wife and children, have been reduced to skeletons for want of food. Adhin Sheikh, his wife and children, are rolling in the dust in the agony of distress: the woman wept in the presence of the writer at the miserable condition of her son. Dalu Haldar and his wife and children have been without food for two days. On seeing the writer take down the names of the members of the family, the woman said—"Baboo, we are dying, and what is the use of taking down our names?" Madhu Nascar has a family, consisting of a mother, a wife, and six children—The children are eating anything and everything for want of food. Nakari Phanridar is in extreme distress; his children are crying for food. Budo, of the physician caste, has been forsaken by his son. The old man is crying. Nado Gayen has gone somewhere in quest of food. His wife has been fasting for two or three days. His hut is about to fall. Nojim Gayen, one day one of his sons fainted in hunger. Munsu Gayen is starving; is in extreme distress.

Bhado Gayen is starving, and has not a single household utensil in his hut; is drinking water out of an earthen pot and vomiting from irritation of the stomach. Sannyasi Gayen and his family are living upon the spathe of the plantain tree. The widow of Enat Gayen and her children are writhing in the pain of hunger. She is making her children eat the spathe of the plantain tree. Baksu Gayen and his family have been without food for two days. Pana Ullah and his children are living upon unripe dates and boiled *uchchhe*.

So much for the condition of those who can work. But the condition of the old and the sick and the helpless is beyond all description.

In village Mahesapur.—Khela Haldar, a man advanced in years, has a family of four persons; has been without food for a whole day; has to go without food very often; sometimes lives on one meal a day. The condition of Sibu Haldar, Adwaita Haldar, and Govinda's mother is also miserable. Sankari Bewa, an old woman, has been without food for two days; can speak with difficulty. Brahma Bewa, advanced in years, has managed to get a meal in some one's house, has no one to look after her.

Nayan Hajari was invited to a meal in the morning, and had been without food the previous day. The female members of his household have lived for two days on cold rice. Bhagaban Hajari has gone somewhere,

leaving his family, which have been without food for a whole day. Badan Hajari has been without food for a whole day.

Bancharam Paik and his family have been fasting for a whole day. Bancharam and his children are crying. Ratikanta Mandal, his mother, wife, and daughter, are starving for the whole day. His four sons could get nothing to eat. Ratikanta has gone out in search of food. Gopal Hajari and Paran Hajari, two brothers (cried aloud on seeing the writer), have a family of nine persons. The children are crying. Bhagabat Naskar has a family of ten persons; had one cow, which has been sold; cannot procure food. Abinas Haldar, Bipin Haldar, Rajnarayan Haldar, Dataram Haldar, of the same village, are in similarly miserable circumstances.

BANGABANI
May 11th, 1889.

Scarcity of food in Bengal and Behar.

33. A correspondent of the same paper supplies the following items of information regarding scarcity of food:—

1. *Furreedpore—Bhushana.*—Great scarcity prevails in some places within the jurisdiction of the Ayenpur, Bhushana and Muk-sadpur thanas in the district of Furreedpore. Coarse rice is selling at 12 or 13 seers, and paddy at 30 seers per rupee.
2. *Burdwan—Ranigunge, Ukhra.*—Here coarse rice is selling at 14 seers per rupee. Poor people in destitution are committing theft.
3. *Durbhunga.*—The price of rice is very high; rice of a superior quality is selling at 5 or 5½ rupees per maund. Even this high-priced rice is mixed with *kankar* to the extent of three seers in the maund. Notwithstanding this, the Magistrate persists in reporting that rice is selling here at 16 seers per rupee.
4. *The Sonthal Pergunnahs—Pakur.*—Prices of things daily increasing. Rice is selling at 12 seers per rupee.
5. *Furreedpore—Barasur.*—Want of timely rain has nearly destroyed the *boro* crop. Rice is selling at 5 or 6 pice per seer. How can poor people live?
6. *Moorshedabad—Berhampore.*—People are clamouring for food everywhere. Theft and dacoity are on the increase. Already a man has been killed by highway robbers on the road leading to Baluchar.
7. *Behar.*—The people of the Behar sub-division in the Patna district are greatly straitened. The distress is greater in the mofussil. Theft and dacoity are committed every day.
8. *Midnapore—Doro, Akubpur.*—In this part of the country the lower classes of people began to feel straitened as early as the month of Bhadra last. For a time, their distress was relieved by subscriptions raised by the Magistrate. They have now consumed their stocks of grain and scarcity stares them in the face. The following list will show the number of families living from hand to mouth in some of the villages in the Midnapore district:—

Names of villages.			Number of resident families.	Number of families not provided against scarcity.
Akubpur	...	...	95	86
Raghunathpur	...	...	18	12
Ramchandrapur	...	...	44	34
Bijoyarampur	...	...	22	16
Bhupatinagar	...	...	46	37
North Ranichuk	...	...	45	39

34. The *Santi*, of the 15th May, says that heart-rending wails of distress are being heard within the Diamond Harbour sub-division. The representatives of the Indian Association and some newspapers

Distress in the Diamond Harbour sub-division.

have given doleful accounts of the scarcity there, in which there is nothing fanciful or over-drawn. Diamond Harbour, one may say, without much exaggeration, is close to the gates of Belvedere, and the apathy of Sir Steuart Bayley under these circumstances is really surprising. If Government will not sympathise with the people, who will? Government is not asked to bring money from England in order to relieve the distress of the people; it is only asked to spend a portion of the immense revenue collected by it in this very country in saving those whom starvation has reduced to skeletons. It is not easy to see upon what principle the application of the Famine Fund to the purposes of military expenditure can be justified. It is clear want of foresight not to maintain a permanent Famine Fund in a country where whole villages are depopulated by famine every year. And it is owing to this want of foresight that what at first is only a trifling scarcity in this country now develops into famine. There is now no time to be lost, and disastrous results will ensue if relief is not promptly granted.

SANTI,
May 15th, 1889.

35. The *Dainik-o-Samachar Chandrika*, of the 18th April, says that scarcity has made its appearance in the Diamond Harbour sub-division, where the sufferings of the

Distress in Bengal.

people know no bounds in the Mathurapore and Bankipore thanas. People have begun to die of starvation. The *Bangabasi*, the *Hope*, the *Statesman*, and other newspapers have expressed commiseration with the suffering people, and the missionaries have been warning Government from the very beginning. The Secretary to the Gopalnagar Harisabha has also been writing in the newspapers about the distress. But in spite of all this the officials are trying to make light of the distress. It is all owing to the local officials that proper remedial measures were not adopted in time. And it is all owing to them that proper remedial measures are not being adopted even now. The official reports on the subject are as usual, always rose-coloured.

DAINIK O SAMACHAR
CHANDRIKA,
April 18th, 1889. J

The writer cannot believe the Government's statement that the state of the *rabi* crops is not bad in the Patna Division, and that the condition of the people there is not also bad. The Commissioner of the Patna Division has had to go in person on a visit of inspection, because the relief works at Durbhunga have not been found sufficient for the relief of the persons suffering from the distress. This is a difficulty which would not have been experienced if adequate precautionary measures had been taken at the outset. The attempt of the officials to conceal the real state of things in rose-coloured reports has aggravated the crisis.

Famine has also made its appearance in the Gya district. The number of starving labourers is gradually increasing. The writer regrets the absence of relief operations in that district.

Nearly 12,000 men are working at the relief works in Mozufferpore, and there can be no doubt that the number will soon increase.

There is also distress in Chumparun, but the people there do not wish to work at the relief works because they are subjected to great indignities in doing so.

Sir Steuart Bayley has declared in a recent resolution that it is mainly for the District Boards to afford relief in famine and scarcity. But it will not do to rely entirely upon the unaided resources of those Boards in this matter. Government must grant money from the public treasury for relief purposes. Government is spending money on frontier defences. But of what good will the defences of the Empire be if the people themselves

die? One famine often commits more havoc than one hundred battles. More than 50 lakhs of people died in the Deccan famine the other year—a loss of life far too extensive for any number of wars. Small and insufficient relief measures will not do. Considerations of both charity and self-interest should induce the Government to save the lives of its subjects. The people themselves should not remain indifferent. Let the Babus give up for a time all thoughts of the Congress and the Legislative Councils, and make an earnest effort to save the lives of their distressed countrymen. The 50,000 rupees in the Congress Fund will be sufficient for the relief of the distress in the Diamond Harbour sub-division.

VI.—MISCELLANEOUS.

HINDU RANJIKÁ,
May 8th, 1889.

36. The *Hindu Ranjiká*, of the 8th May, says that almost all newspapers, Hindu and non-Hindu, except itself, expressed joy at the creation by Lord Dufferin of the title of *Mahamahopadhyaya* for Hindu pundits. This paper was grieved at the creation of this title and at the assigning to Hindu pundits of seats below Rajahs and Nawabs. It felt at that time that a thirst for titles would be created among the pundits of this country, and that the glory of Brahminism would be thus sullied. The *Bangabási* newspaper has now witnessed a spectacle in which all the writer's own apprehensions are found realised (see Weekly Report on Native Papers for week ending the 4th May, 1889, paragraph 73). The writer is very glad that the matter has attracted the attention of his young Hindu contemporaries, and thinks that it will be matter for rejoicing if this agitation has the effect of moving the Brahmins themselves and the Hindu Associations to find a remedy for this evil.

HINDU RANJIKÁ.

37. The same paper, referring to Sir John Gorst's declaration in the House of Commons, in reply to a demand for Governmental interference with the practice of early marriage among the Hindus, that it is necessary to respect the religious feelings of the Hindus, remarks that the memory of the Sepoy Mutiny is still fresh in the minds of Englishmen.

SAMAYA,
May 10th, 1889.

38. The *Samaya*, of the 10th May, approves of Sir John Gorst's declaration in the House of Commons that the Government of India will try to put a stop to the practice of early marriage so far as it can do so without violating the Queen's promise of not interfering with the religious practices of the people.

BANGABASI,
May 11th, 1889.

39. The *Bangabási*, of the 11th May, says that it is not known why or by whom the question of early marriage was raised in Parliament. But whoever the questioner may have been, Sir John Gorst's statement in reply, laying stress on the inviolable character of England's promise not to interfere with Indian customs, must have appeared to him a very suitable reply indeed.

SOM PRAKASH,
May 13th, 1889.

40. The *Som Prakash*, of the 13th May, makes the following remarks on Mr. Crawford's application to the Government of Bombay for the costs of his defence:—

“With what face could the man who, by his wickedness and treachery, has brought disgrace on British rule in India, and whose wicked machinations have brought punishment and odium on many innocent persons, come up to Government with a prayer to be allowed the costs of his defence? We do not know what stuff the English character is made of. But there is certainly no manliness in him who, having lost the respect he has enjoyed all his life, can hanker for money in this way? Or the case is, as the Sanskrit epigrammatist puts it, ‘a piece of charcoal will not lose its blackness, even though it be washed a hundred times.’”

ASSAM PAPERS.

41. The *Silchar*, of the 6th May, approves of Sir Alfred Croft's proposal to abolish the Hindu School and

SILCHAR,
May 6th, 1889.

Sir Alfred Croft and the Hindu School.

establish a technical school in the premises occupied by it, and remarks that the country has had enough F. A's. and B. A's., and it is high time that something was done to provide the starving people with some means of livelihood. Of what use is high education, if it does not enable its recipients to procure their livelihood? Let the people have a technical school amongst them, even though the establishment of such a school should necessitate the abolition of more schools than one.

42. The same paper says that there are seven Inspectors of Schools in the Provinces of Bengal and Assam, of

SILCHAR.

European and native Inspectors of Schools.

whom five are Englishmen, and two are Bengalis. But while the European Inspectors draw salaries rising up to Rs. 1,500, the Bengali Inspectors draw only Rs. 500. Are not Englishmen, who plume themselves so much on their civilisation and their Christianity, ashamed of a rule which permits such grossly disproportionate payment for work of the same kind and quantity?

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 18th May 1889.

